

Brooklyn Jewish Center Review

JUNE
1956



ISRAELI BEACH

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No. 41

AFTER SHARETT—WHAT?

THE resignation of Moshe Sharett as Israeli Foreign Minister, whether voluntary or involuntary must be disturbing to all friends of Israel.

In these times of crisis in Israel, one of the chief sources of strength is, of course, national unity. Sharett has many partisans in the Knesseth and in the country who will be chagrined, and even outraged, by his separation from government after years of service as head of foreign policy. This dissension introduces, if it does not accentuate, an internal conflict detrimental to the country. The realities of the situation, however, must be faced; and the matter of paramount importance is to minimize the detriment.

Israel has a choice to make in at least three fields of policy. First, on the question of a preventative war: will her military efforts be restricted to self-protection, or will the field of reprisal be widened to just short of open war? It is to be hoped that warfare will be avoided, because, to state but one reason, waging war will lose for Israel that moral support of the Western world which may still compel a reversal of Western governmental policy.

Secondly, when, as is very likely, Israel will be pressed to make territorial concessions as the price of a peace treaty with the Arabs, the moderate influence of Sharett will become highly important. No one would suggest that the major demands of the Arabs for a return to the 1947 United Nations Partition Resolution boundaries should be met. The Arabs, who flouted the resolution by their next-day initiation of hostilities, do not come into court with clean hands on this issue. Moreover, Israel adds to its rights of the victor the ancient claims which

it has always had, by historical prescription, to the possession of the territory it won in battle. The question will be one of degree. And here, practical moderation may well be of more ultimate benefit to the country than completely righteous insistence on principle.

Lastly, Israel will be obliged eventually to deal with the problem of resettling some Arab refugees. Mere reiteration of the fact that these Arabs were voluntary exiles will not serve as an answer. Even among Israel's friends in the West there is a perfectly understandable human

sympathy for these pawns in the Arab game of power politics. Something must be done for all of them; and for some of them, that something will probably have to be resettlement in their former homes. Here again the question will be: how much and how many; and here again wise moderation will be necessary and salutary.

It must be our constant hope that to their other great resources of courage and vision the people of Israel will join the faculty of understanding and the strength of unity.

WILLIAM I. SIEGEL.

RELIGIOUS INTIMATIONS OF A VACATION

THROUGHOUT the summer months, and particularly during its weekends, the city is empty of its inhabitants, who, having fled its oppressive heat, are seeking refuge at the seashore or at a mountain resort. The usual schedule of activities of our centers, schools and organizations has been suspended for these months. The activities of the Synagogue, the most sensitive barometer of climatic changes, come to an almost complete standstill, leading the cynics to say that even that which is eternal must make way for the summer season. Religion, too, has taken a holiday.

Are then these summer months a total loss to religion? It is painful to contemplate that that which should ever be uppermost in our minds suffers from seasonal changes. But it must not be so. If we open our eyes and our hearts to the real we will find that our vacations can have for us a deeply religious meaning. We live in cities surrounded by masses of people, shut in by artificial walls.

Apartment houses, giant office buildings, subways, motor cars, typewriters and adding machines are the daily boundaries of our existence. Within these barriers our spirit is constricted, it can find no way to surge outwards and upwards and touch the Eternal Thou of the universe. Our day-by-day contacts are with things, —even the people in the city become in time things. Our souls touch only the cold and impersonal granite of the metropolis and shrink back. Could the immortal words of "The Lord is my shepherd" have come from a modern city dweller? Indeed not, not even in a synopated version.

We need the touch of nature to free our imprisoned spirits. In lonely contemplation of the sea, our hearts can seek out and meet the Maker of the Universe. We can feel there in full intensity those words spoken by God to Job: "Who enclosed the sea with doors, when it burst forth, issuing from the womb? . . . When

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"JUST BETWEEN OURSELVES"

"בנינו לבד צענו"

An Intimate Chat Between Rabbi and Reader

AN INSPIRING EXAMPLE FROM DALLAS

I receive many Congregational Bulletins which Rabbis are kind enough to send me. I find them quite interesting because they provide an insight into the various congregational activities.

I was more than fascinated in reading a news item in a recent issue of the Bulletin published by Congregation Shearith Israel in far distant Dallas, Texas, which I take the liberty of reprinting. It follows:

"At a recent meeting at the home of Mr. and Mrs. Jake Feldman, additional increased pledges totaling \$180,000 were announced. The magnanimous response of all those who were present raises the total amount pledged to the new Shearith Israel to slightly over \$900,000.

"The enthusiastic spirit of the meeting was sparked by an additional \$50,000 increase by the Feldman Foundation (total \$100,000) by a \$25,000 increase by Mr. Ike Sablosky (total \$75,000), and by a \$25,000 increase from Mr. Sherman Kaplan (total \$40,000). In addition the following individuals were present at this meeting and each announced a very generous increased pledge (thirty-one names are mentioned here).

"Our reactivated campaign is now \$150,000 away from the total cost of our entire project. We urge each and every one of our members to make a pledge if they have not already done so, and to make an additional pledge if they have already pledged. To date \$336,000 in

cash payment have been received."

I had the privilege to visit the Dallas Jewish community and to preach before this congregation last year while on a cross-country tour under the auspices of the United Synagogue of America. The Jewish community is not a very large one, certainly not in comparison with the heavily concentrated Jewish groups in Manhattan, the Bronx or Brooklyn. This congregation meets in an old Synagogue building erected many years ago by the early Jewish pioneers of Dallas. But a religious revival has taken place among these Jews such as is now noted throughout the entire country. The younger generation of Dallas, in particular, has become more Jewishly conscious and has turned to the synagogue, which is under the leadership of Dr. Hillel Silverman, for Jewish teaching and inspiration. Rabbi Silverman is a fine scholarly and dynamic young graduate of the Seminary. The congregation is now in the process of erecting a magnificent Synagogue structure in a beautiful section of the city, to enable it to better carry out its wide program of religious and educational activities.

ISRAELI BEACHES



FOR those who have not been in Israel it must be surprising to learn that it is a vacation land as well as a new state of great agricultural and industrial development. Israel's beaches—on the Mediterranean, the Red Sea, and the Sea of Galilee—are celebrated, and among them are resorts as modern as any on our Atlantic and Pacific shores. The view above, as well as the scene on the cover of this issue, are of beaches near Tel Aviv.

What surprised me, however, when I read this news item, was the munificent and ready response of the people to the appeal of the congregation. When I was there last year they showed me the site which they purchased, but expressed their concern regarding the large sum of money the project required. And yet, within one year, the sum of \$900,000 has been secured. And note, too, the exceptionally large contributions of some of these Jews, amounts almost unheard of in the annals of synagogue contributions. You might say that this is evidence of Texas wealth rather than Jewish liberality. I met some of these Jews and I can assure you that we have much more wealthy Jews right here in our own borough. No, I take it rather as evidence of their understanding and their appreciation of the importance of the Synagogue in Jewish life, particularly here in America. They make these sacrifices willingly and gladly, because they want to preserve our precious religious and cultural heritage for themselves and for the generations that will follow them.

I think that the Jews of the metropolitan areas can learn from our brethren

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ON JULY 27, 1656, the Sephardic Synagogue of Amsterdam was filled with men, women and children. The scene was sombre. Outside the synagogue the dusk enveloped the streets. Within the synagogue the darkness was relieved by the glimmer of dripping tapers. On the elevated platform in the center stood the elders and *Habamim* (wise men) of the community with the *taletchim* (praying shawls) over their heads and shoulders and holding erect the Holy Scrolls of the opened Ark. All eyes were directed towards one who was bent over the desk on the platform. He was about to read a severe and severing sentence upon one named Baruch Spinoza. On the faces of the assembled were expressions of both sadness and scorn. The silence was broken when a low and halting voice commenced to relate the continuing reports of the heretical thinking of the person named, the numerous but futile attempts to bring the sinner to his right senses, and how finally it became necessary to excommunicate the culprit from the fold of Israel. And this was the formula by which the act was done:

"With the judgment of the angels and of the saints, we excommunicate, cut off, curse, and anathematize Baruch de Spinoza, with the consent of the elders and of all this holy congregation, in the presence of the holy books: by the 613 precepts which are written therein, with the anathema wherewith Joshua cursed Jericho, with the curse which Elisha laid upon the children, and with all the curses which are written in the law. Cursed be he in waking, cursed in going out and coming in . . ."

The dire imprecations proceeded to this climactic injunction: "And we warn you, that none may speak with him by word of mouth nor by writing, nor show any favor to him, nor be under one roof with him, nor come within four cubits of him, nor read any paper composed or written by him."

A shudder ran through the horrified audience. In some, the words aroused pity, in others resentment and anger.

The scene is now shifted from the darkened synagogue with its melting and weeping candles to the denounced heretic and villain. At the time when his kinsmen were proclaiming a most fearful decree, Spinoza, the victim of this dire pro-

A New Interpretation of a Tragic Incident on the 300th Anniversary of its Occurrence

THE EXCOMMUNICATION OF SPINOZA

By DR. BERNARD HELLER

nouncement, was serenely engaged in philosophic contemplation in a small attic room of a humble homestead on the Ouwerkerk road, a little way out of Amsterdam. This incorrigible scoundrel—who was he? A youth of but twenty-four years. His face possessed delicately-formed features, his pale complexion indicated frailty. His hair was black and curly, the expression in his eyes gentle.

Recently the erudite Prime Minister of Israel, David ben Gurion, proposed that Jewry today officially go on record as rescinding the excommunication which the heads of the Jewish community of Amsterdam had pronounced against Baruch Spinoza. At this 300th anniversary of the incident, voices will be echoing the sentiments of Mr. Ben Gurion.

The proposed gesture, I believe, will prove stultifying to the participants of the contemplated ceremony. It will attest to their failure to comprehend the real fears and the true motives which impelled the Jews of Amsterdam to take what seemed to them an ineluctable step.

When we try to discover what the specific charges were that caused Spinoza's expulsion, we find ourselves balked and confused. Theological differences were not the chief causes for the excommunication. We know well from Spinoza's later writings what his doctrines were. But these were the products of his later years. The story is told that a fellow student informed the elders that Spinoza confided to him the view that God possessed extension, that the angels were phantoms and the soul was identified in the Bible with life. On these accusations he is reputed to have been excommunicated. It is hard to believe that such charges formed the main basis of the ban. The Jews of Amsterdam, particularly the elders, were versed in Jewish lore. They must have known that similar views were entertained by other Jews whose works and ideas enjoyed high standing in Jewish thought.

For centuries, and in their very day, Cabbalists voiced a belief in the cor-

poreality of God. They speculated on the dimensions of His Body and of His several members (*Shiur Komah*). It is true that Maimonides was severe in his strictures against the ascription of material attributes to the godhead. He made the belief in the incorporeality of God a dogma—the denial of which deprived one of a share in the world to come. We must, however, remember that no less eminent persons than Rabbis Abraham ben David of Posquieres and Moses Taku, took issue with him. And against neither was the threat of a ban even mentioned.

As for the second charge, that he deemed angels to be phantoms—one could find precedent for such views in esteemed Jewish books. The Psalmist (CIV, 4) spoke of God whose angels are winds and whose servants are flames of fire. Angels have been allegorized in many a Midrash and by many Hellenistic Jews. It is difficult to find a bolder and clearer denial of the literal reality of angels than that of Maimonides. "Natural forces and angels," he writes, "are identical. When the Rabbis say, 'When man sleeps, his soul speaks to the angel, and the angel to the cherub,' man's imaginative faculty is called angel, and his intellectual faculty is called cherub. The form in which angels appear characterizes the mental vision of the seer."

That the soul or spirit of man in the early portions of the Bible was identified with the life blood is a fact which they could not deny, much as they may have been averse to the view.

The heresies attributed to Spinoza are, it appears, theological alibis and not the real grounds for his ex-communication. There were social and psychologic factors, rather than deviations in theological belief which mainly impelled Amsterdam Jewry to do what they did. This I shall now try to show.

II

After the defeat of the Visigoths by the Moors, the Jews lived happily and peacefully in Spain. Under the rule of the sons of Ishmael, the road to life, liberty and the pursuit of chosen vocations were open to them. Jews were engaged in commerce, they counselled kings (Chasdai Iban Shaprut, Iban Nagdela of Cordova), they healed princes (Maimonides), wrote poetry and philosophy. That period was the golden age of Jewish literature. Its products represented the fruitage of Jewish cultural achievements.

The Crusaders were, however, slowly but persistently attacking the disunited Arabs until in the twelfth century, Moslem Spain became almost entirely Christian. A tale of woe began for the Jews which ended with their expulsion from Spain in the year 1492, and five years later from Portugal. More than two hundred thousand Jews had to leave their homes. Their property and possessions in most instances were confiscated. They took up the wanderer's staff. Some went to Palestine, some to South America, and some landed in Amsterdam, Holland.

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Great numbers, however, were not prepared to make that great sacrifice. Instead, they submitted to the baptismal font, attended mass, observed the sacraments. But in their heart of hearts they remained Jews. These new Christians were called Maranos. They would secretly assemble on the New Year and Day of Atonement and worship at the peril of death. They would teach their children in secret chambers that they still were Jews in faith. These facts became known and the Inquisition proceeded to ferret out its victims. The pyres of the auto da fe were fed with these martyrs.

News began to reach the peninsula that in Holland the exiles had found a haven of refuge where they could live as Jews. The news brought hope to the Maranos. They risked their lives in attempting to emigrate to the flourishing Amsterdam community, the New Jerusalem.

The new community grew. It built a synagogue, acquired the services of rabbis, established a school for the children. It would be understandable, if not excusable, if the pent-up devotion of these refugees, now given an outlet, exceeded the bounds of moderation. One could explain their inclination to be as solicitous over correct

beliefs as over right behavior. The pre-eminence which they were prone to give to dogma over deeds was more in consonance with Christian rather than with Jewish tradition. (The latter stressed conformity to ethical and social norms more than it did theological creeds.) They were too much under the influence of the Church—and some even became communicants of the Church—not to have become imbued with her spirit. We now find Jews even imitating the ways of the dreaded and detested Inquisition. The Pilgrims too demeaned in a like manner. They too traversed an ocean to obtain religious freedom. When they attained it they proceeded to deny the privileges to those who deviated from their creed. Both the Jews of Amsterdam and the Pilgrims manifested human frailty. The Jews who constituted Amsterdam Jewry paid too high a price for their rights to profess and practice their Judaism to remain phlegmatic with regard to its security and integrity. Every ship brought new reports of martyrdom of kinsmen and converts in Spain and Portugal. Is it any wonder that the sparks of their religious idealism were fanned into torches of fanaticism?

Martyrdom had unstrung the nerves of Spanish Jewry. Their souls were bruised by the Inquisition, and its poison infected their way of thinking. They became obsessed with a morbid fear of free thought. They had walked through a furnace of

fire and they became charred with excessive zeal. (It is less likely for such a display of fanaticism to have been manifested by French and Polish rabbis. Never did the skeptic Maimon nor the atheistically-inclined Maskilim experience such a fate.) Their religious affirmations and expressions were put into a Catholic mould. Judaism became a creed, *mitzvot's* sacraments, and their rabbi a member of a holy order. The very form and style of their excommunications was a *la inquisition*!

The public ostracism however was prompted more by the fear of non-Jewish public opinion than by the community's intolerance of heresy. The Reform Church of the Netherlands had broken away from Rome. The Dutch were also passionately devoted to and concerned over the security of their newly-won rights. Any derogation of the established belief or creed was bitterly resented and looked upon as a step in the direction of atheism.

The Jews of Amsterdam were on sufferance in Holland. Their religious freedom was not secure and legally assured. Their gatherings in the synagogue were looked upon with suspicion, not only because of their religious divergence, but also because many feared they might be stealthy agents of the Roman Church, perhaps even fifth columnists secretly plotting the overthrow of the Netherland Church.

AN ENCOURAGING REPORT

ANTI-JEWISH discrimination in medical schools is on the decline in New York State. A report, prepared by the Anti-Defamation League of B'nai B'rith reveals an amazing four-fold increase in Jewish medical students. It gives the results of a religious census taken last year among graduate students enrolled in nine public and private medical schools in New York State. The results show that almost 50 percent of the students in the 1956, 1957 and 1958 graduating classes are of the Jewish faith.

Comparing this data with the last census—conducted in 1940—the difference is an increase between 300-400 percent in Jewish enrollees. It must be taken into consideration, however, that the 1955 census shows that a very high proportion of the future Jewish doctors are enrolled in the New York University and in the State University in New York City.

These two institutions have never discriminated against Jewish applicants.

However, the census also shows a significant rise of Jewish medical students in the other seven schools, some of which did discriminate against Jewish applicants in previous years. The abrupt shift is obviously due to the fact that some New York medical schools were on notice that they would be investigated as to whether they maintained "Jewish quotas." Also it might be due in part to the fact that since 1950 the number of non-Jewish applicants for medical schools in the United States has been dropping. Actually one-eighth of all the medical schools in the United States are situated in New York State. The question of whether Jews are winning the fight against medical school quotas in other states must still be established.

—BORIS SMOLAR.

(This may appear far-fetched, but do we not react similarly when Russian birth is deemed a warrant for suspicion that one may be a Communist or a fellow-traveler?)

In fact, liberty of worship of the Jewish community became an issue during the contest between the Remonstrants and the Contra Remonstrants. The States General even appointed a committee in 1615 to regulate their freedom. A city ordinance was passed prohibiting Jews from speaking or publishing anything that would detract from the prestige of the Christian religion.

Thus the Jews of Amsterdam became alarmed when young Spinoza freely expressed his radical views on religion. They realized these opinions were antagonistic to the basic avowals of Christianity as well as being in disagreement with what Judaism affirmed or what was supposed to affirm. The heads of the synagogue feared that the young man's tactless statements of his ideas would provoke the anger of Dutch theologians and churchmen who wielded power and influence with the masses and the government. They felt that their insecure position was being made even more precarious by the free thought and the reckless talking of this unrestrained young man. They considered it imperative and urgent either to silence Spinoza or to disassociate themselves from him. They were not successful in the former effort, so they resorted to the latter course.

The excommunication of Spinoza, as that of Uriel da Acosta, was a public disavowal of the community's responsibility for the utterances of Spinoza. "It has already been remarked," wrote Sir Frederick Pollock, "that the persecuted of Spain and Portugal had brought a leaven of persecuting zeal to their new asylum. But in this case reasons of secular policy were potent counsellors to the same effect. The Jewish community was a kind of state within a state, a society foreign in religion, language and manners to its hosts. To expose themselves to the charge of fostering novelties in speculation might well have been a serious danger to them. As prudent governors of their household, it behooved the chief men to suffer no more scandals within it like that of Da Costa. And Spinoza's particular novelties might be thought eminently fitted to bring them into trouble. He busied him-

self with Descartes, and the Synod of Dort (not the first and famous, but a second one), had just condemned Cartesianism. The best way would be to make things quiet while it was yet time; the next best, if the erratic member could not be brought to take the fitting measure of heed, at least in his public ways, was to cut him off at once, and disclaim all responsibility for him."

Similar fears and similar precautions were taken not only by a tolerated foreign religious group, but even by a school of native thinkers, the Cartesians, with whose master Spinoza was still being linked. Spinoza writing to his friend, Oldenberg, declared, "While I was busy with this, the report was spread everywhere that a certain book of mine was in the press, wherein I endeavored to show that there was no God; and this report found credence with many. Whereupon certain theologians (themselves perhaps the author of it) took occasion to complain of me to the prince and the magistrates; moreover the stupid Cartesians, being supposed to side with me and desiring to free themselves from that suspicion, were diligent without ceasing in their execration of my doctrines and writings, and are as diligent still. Having knowledge of these matters from trustworthy persons, who likewise told me that the theologians were laying plots against me on all sides, I determined to put off the publication until I would see the issue of the affair, and then to signify my designs to you. But the business inclines, as it seems, to the worse from day to day, and I know not yet what I shall do."

The storms of opposition and indignation which his *Tractatus Theologico-Politicus* aroused justified the presentiments of Amsterdam Jewry, and it is to be remembered that the thesis of the *Tractatus Theologico-Politicus* was only to prove that "the liberty of philosophizing (that is making use of natural reason) may be allowed without any prejudice to piety or to the peace of any commonwealth." Even five years before the publication of this book Spinoza had already been branded as "an atheist, a mocker against all religion and dangerous instrument in this republic." When it was printed (outside the country) it could only be smuggled into Holland under a misleading title. It passed off as a book

on chemistry and history. What fate would have awaited the Jewry of Amsterdam had they not disassociated themselves from Spinoza's radical beliefs by the excommunication, and had the *Ethics* appeared, which in comparison with the *Tractatus* is replete with heretical views.

The offer of 1,000 florins to Spinoza by the Jewish elders to keep him quiet was prompted by the above apprehensions. They should be credited with sufficient wisdom to realize that one can not be bribed to profess or deny sincere convictions.

That the phobia against the negations of and deviation from popular religious beliefs was not a plague spot confined to the borders of a few states is attested to by the following items.

In the Laws of Charities of the Spanish and Portugese Congregations of London, dated 1663, we have the following resolution, "No Jew may hold dispute or hold argument with *goim* nor urge them to follow our holy Law, nor may offensive words be spoken to them against their profession, because to do otherwise is to disturb the liberty which we enjoy and to make us disliked, since we are not bound to do so; wherefore it is enjoined with all earnestness: and if any should do the contrary, action should be taken against him as may seem good (Askama 31)."

On September 28, 1776, Pennsylvania adopted a state constitution. It was one of the most liberal of colonial documents. It dispensed with disabilities against Catholics. It did however stipulate that members of the general assembly of Pennsylvania should subscribe to the declaration reading "I do acknowledge the Scriptures of the Old and New Testament to be given by divine inspiration." This declaration precluded non-believers and Jews from holding office in the state legislature. When agitation for the removal of the disabling clause appeared it was countered with the argument that a tampering with the stipulation would open the door to the subjection of Christians to "Jews, Turks, Spinozist, Deists, perverted naturalists."

The concluding, though not conclusive evidence that may be presented in support of the contention that deviation from the then-current theological belief was not the primary cause of the ban against Spinoza, is the inference that can

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The following is a condensation of a privately issued booklet on the life of a rabbi who pioneered in Jewish communal life in Brooklyn. For 41 years Moshe Chaim Rabinowitz was Rabbi of a Brownsville synagogue, assuming his service there soon after arriving in this country as an immigrant, and when Brownsville was still partly truck farming land.

Mrs. Minkin is the wife of Rabbi Jacob S. Minkin, a distinguished writer and admired contributor to the "Review" for many years. Dr. Minkin's notable work, "The Romance of Hassidism," a fascinating record that has received wide praise, has just been republished.

MY FATHER was offered the position of Rabbi of his native East European town to succeed his father who had held the office for many years. This father refused. He did not consider himself a worthy successor of his father, whom he had revered for his scholarship and saintliness. The community leaders tried to persuade him that he did possess all the necessary qualifications, but he would not be convinced. He decided to leave his home and establish himself in the New World about which myths and legends were rapidly spreading. Some of his friends advised against uprooting himself; but though not of a particularly adventurous spirit, he was eager to test the possibilities of this venture.

Father landed in Ellis Island and came to New York City, already a large center of Jews. To my father Judaism seemed at a low ebb. It lacked the spirit he knew in Europe. He was disillusioned and disappointed, although he realized that the immigrants were faced with an intense struggle for existence during the period of adjustment in their new environment. Many, fleeing from persecution and oppression, were determined to start a new life by discarding the burdensome past, including the ties to Judaism. Busy, absorbed and preoccupied with the task of learning new ways, some found neither time nor inclination for the old ways.

Most East European Jews took to the needle trade, although it was not a lucrative occupation. The pay was small, the hours long; it was in the days of the sweatshops. But it seemed the best op-

portunity for the penniless immigrants.

Father tried to make a suitable adjustment. He met Rabbis and learned that they too faced a struggle. The heads of congregations were not always qualified Jewish leaders.

After some time, Rabbi Jacob Joseph, the only duly recognized and nationally acknowledged Chief Rabbi in the United States, invited father to become his *Dayan* (associate). Rabbi Jacob Joseph recognized that this position offered no future for his young friend who was eager to have his family join him. Then one day a committee sought his advice in procuring a rabbi for their congregation, Chevrah Eitz Chayim. He recommended the newcomer, explaining that in his opinion this Rabbi Rabinowitz would be the most suitable candidate for their position.

Father preferred to continue as *Dayan* rather than risk further disillusionment through closer connection with a congregation. But Rabbi Jacob Joseph prevailed upon him to accept the invitation to visit the congregation and acquaint himself with the situation.

Father went for a Sabbath week-end and was warmly received by the leaders of the congregation. He found that their group consisted of pious, conscientious Jews, most of them recent immigrants.

The congregation was in an undeveloped section of the city known as Brownsville. The streets were unpaved; there were few sidewalks; much of the area was farmland. Fruits and vegetables were grown in the neighborhood. A number of dairy farms reached the fringe of the populated area. Cattle could be seen grazing, to the delight of young children. Even goats were no strangers to the section. Rain left muddy streets for days. The green grass, trees and shrubbery everywhere lent a rural quality to this neighborhood.

Though sparsely populated, a variety of types settled there. Orthodox Jews were in the majority, but there were also socialists and anarchists, who represented the other extreme. The latter were the "opposition party." They combated every Jewish enterprise. They were the "spite

A Daughter's Affectionate Story of a Pioneer Spiritual Leader

MY FATHER

By FANNY R. MINKIN

Jews." On Yom Kippur they ran a dance—in those days called a ball—to annoy the pious Jews. While the latter fasted, the others feasted; while the devout prayed the day long in the synagogue, the others made merry and mocked. Yet together they were building a community. Already there were a number of synagogues, with one composed of more Americanized Jews. Another was a Hassidic congregation. Still another included a number of scholarly members so that, for a time, these considered themselves self-sufficient and in no need of a rabbi. Eitz Shayim Machzikei Harav was composed principally of simple but sincere Jews who made religious conformity an essential requisite for membership in their congregation, and the services of a rabbi a constitutional provision, as their name indicated. As yet there were no communal organizations other than the synagogues to cope with the needs of the people. There were few wealthy Jews. Most were men of meagre financial means, whether they belonged to one group or another. But the spirit was there. They were all concerned with the development of their community.

On Saturday, father was invited to preach. He did, but explained he was not to be considered a candidate. He said that, in his opinion, they required an eloquent orator, which he did not consider himself to be. He tried to convince the congregation that he was not the man for them. His interest was study, learning; they needed primarily an aggressive, ambitious leader and organizer to help build up their synagogue. The men would not consider his arguments. They hastily summoned a meeting and unanimously elected him. Father yielded, and held the position for forty-one years, until he passed away.

As soon as father was established, he sent for his family. Our reunion was a red-letter-day for all of us. At long last the hope and dream of our young lives came to pass.

Father had missed a secular education and he wanted it for his children. He was delighted when we were enrolled in the public schools, a privilege then denied Jews in Russia and Poland. He was disappointed that there was no adequate Hebrew school for his son, who had acquired considerable training in Talmud before he came to this country. Some of father's friends feared that children exposed to secular education would drift away from Judaism. Father disagreed with them. He believed in the efficacy of all education. In his opinion, knowledge leads to fuller understanding and better appreciation of true values. He maintained that learning could never prove harmful to Judaism. He recognized that the blending of Jewish and American culture would produce a superior type of Jew.

Chevrah Eitz Chayim was made well-known by their rabbi. The congregation could not pay him much of a salary, but in respect, reverence, and admiration they compensated him amply. He was looked upon as leader, teacher, guide and adviser in everything that constitutes a full Jewish life.

Father required little for himself but insisted that the needy be helped. A fund was established so that no one who asked for help would be turned away empty-handed. Eitz Chayim Synagogue became a mecca for itinerant as well as the local needy. He never asked his people for funds without being the first to contribute to the cause he appealed for. He firmly adhered to the credo that one must share with those who had less.

It seemed that from early morning to late at night father was absorbed in his books.

Yet it cannot be said that father was a cloistered scholar. There were constant interruptions from men and women seeking his advice.

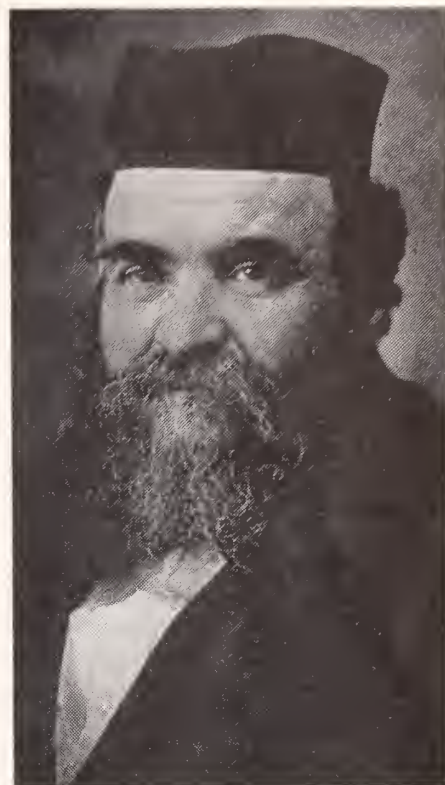
On Thursday and Friday mornings Jewish housewives prepared for the Sabbath by providing themselves with poultry. Often they found imperfections which required the rabbi's examination to determine whether they were fit for consumption (kosher or tref). Some defects or imperfections are more serious than others. These called for more intensive examination. Father would question the owner about the family's financial stand-

ing. He would ponder and consult authorities for precedents as though he did not know the law.

When I expressed surprise that father did not treat such problems as routine, he reproached me for my impatience. He reminded me that most of these people, if not permitted to use their fowl, could not afford another. It was therefore necessary to explore every source to find justification for pronouncing it kosher.

Father loved people, and they sensed it. They believed that where there is Torah there is Chochmah (wisdom). One morning, I remember, a woman came asking for the rabbi. He was still in *shul* attending services. It seemed evident she was in a psychopathic state. From time to time we heard shrieks that were frightening. Sometimes she crowed like a hen or emitted weird sounds. We, in the house, were startled but could do nothing for the poor sufferer. When father returned she unburdened herself of her woes—imaginary fears and actual distress. Father was not a Hassidic rabbi nor did he indulge in healing. He was not even a student of psychology. The poor woman was suspicious of everyone, especially of her children. She dreaded doctors, mistrusted friends and family, and appealed to the rabbi to save her. He talked to her patiently and kindly. Somehow he gained her confidence. He soothed and comforted her, and urged her to see a doctor. To further induce her to follow his advice he gave her money for the doctor's fee. She returned home in a quieter mood. That evening, members of her family came to thank the rabbi.

Father's office was often akin to a domestic court room. It sometimes happened that a man would come asking the rabbi to give him a *get* (a Jewish Bill of Divorcement). His wife and children were in the old country. He had been in the United States for a number of years and did not believe that a happy, satisfactory reunion would be possible. At that time the civil courts recognized a *get* issued by a duly ordained rabbi, and according to the Jewish Law, it is a man's prerogative to divorce his wife if he can convince the rabbi that reconciliation is impossible. The rabbi would argue and appeal to the petitioner's conscience not to abandon his family. Sometimes this helped; and sometimes the rabbi would have to summon the man's relatives or



Rabbi Moshe Chaim Rabinowitz

close friends to solicit their assistance in prevailing upon the husband to bring his wife and family over and start anew. If all efforts to influence the man failed, the rabbi would be forced to take drastic action, and occasionally subterfuge was employed to save family unity. At father's advice, relatives and friends would cooperate and pay the passage for the wife and children, prepare a home and confront the husband with a *fait accompli*. Frequently this proved successful in reuniting the broken family.

Immigration from Eastern Europe was increasing steadily. No great obstacles were put in the way of those who wished to settle in this country. All that was necessary was for someone to come to the port of entry, identify the newcomers and welcome them to their new homeland. Very often my parents were summoned to meet people who, upon landing at Ellis Island would telegraph to ask for their aid. They never failed to respond to such an SOS. Frequently they did not even know the applicants personally, but they would invariably take them to our home where they were offered hospitality despite the hardship this caused us. On holidays and Sabbaths, relatives and

friends, strangers in this land and living alone, were invited to our modest home.

On occasion, my parents were honored and privileged hosts of outstanding personalities. When Rabbi Jacob David of Slutsk, an eminent rabbi and an illustrious scholar who knew father in Europe, came to this country to enlist interest in his monumental commentary on the Palestinian Talmud, he was a guest at our home during his visit in New York. Mother was especially happy to show her appreciation of this scholar who recognized the potentialities and accomplishments of her husband while yet a young man. She remembered her father's pride and joy when he returned from a visit to the great Rabbi Jacob David, where he was introduced to Rabbi Jacob David's guests as the fortunate father-in-law of a most accomplished young scholar.

Father was a product of the old school and followed its traditions and ways, but he was not fanatical. He would prefer to depart from certain customs rather than give offense. If, for example, a woman ignorant of the prohibition, extended her hand in greeting, father took it rather than embarrass her. He did not condone pretense or falsehood. If a rabbi was a poor scholar he did not condemn him unless he pretended knowledge he did not possess and was proud and haughty in his ignorance.

From a little village, Brownsville became a vigorous, prosperous town. The farms kept moving farther and farther from city limits until they disappeared. The population rapidly increased and all indication of a rural appearance gradually vanished. As the community grew, its needs increased. Father was primarily interested in offering adequate educational facilities for the young. To build the first Talmud Torah in Brownsville he spared no effort to help raise the funds.

More and more strangers came to this section in quest of financial assistance. For a time they were offered private hospitality by those who considered giving shelter to strangers, a *mitzvah*. As their numbers increased, it became impossible to adequately house them privately. Father persisted in his appeal for the establishment of an *Hachnosas Orchim* (a home for needy strangers). His persistence prevailed and a home was established. Every itinerant found shelter and

food for a couple of days and was provided with fare to go on his way. Father was happy that this need, too, was being properly met under his guidance. He was also partial to the struggling small business man who lacked capital. A Free Loan Association was founded where one could borrow small amounts without interest. It proved the solution to many an emergency, and helped place beginners on the road to success. As Brownsville prospered, its institutions prospered too.

Relatives and friends in Europe usually required at least occasional assistance from the more fortunate Americans. After World War I, father communicated with rabbis in Russia and Poland in an effort to locate his own and mother's surviving relatives and to help rehabilitate them. In response, requests came for money to repair a home, to marry off a daughter, to reopen a ruined business. All requests were duly honored. In one instance, father's allocation for one individual appeared disproportionate. He explained that this particular person had been very wealthy and accustomed to luxuries which his reduced circumstances had deprived him of. His standard of living was so much higher than the average person's that what were luxuries to others were necessities to him, and he therefore required more.

Father took an active part in all overseas relief. He did much to help raise funds for *Ezras Torah* (aid for rabbis). An ardent Zionist, he enthusiastically participated in every project for what is now the State of Israel.

He was in close contact with the foremost rabbis of Europe and Palestine, and a constant correspondence went on between them. Intricate problems dealing with important issues of the law were discussed by them. It often required a thesis to explain and argue his viewpoint in accordance with his research and findings. Had he retained copies of such correspondence they would have undoubtedly proved valuable source-material for students of the Torah. American and Canadian rabbis, when they were in New York, invariably called on him for consultation and discussion. It was interesting to note the respect the visitors showed their host. Father would become restless at times, and would rise and walk around the room even when in the midst of a discussion. His companions, young and old, would rise and remain standing.

When he realized that it was out of respect for him that they stood up, he would quickly resume his seat. When leaving, many guests would not turn their backs on their respected colleague, but would walk backwards towards the door. When meetings of scholars took place in our house the heated discussions were apt to last far into the night to the annoyance of our neighbors, who were disturbed by the loud and excited arguments. One might have imagined them quarreling over personal gains or losses. To these scholars, however, consideration of some Talmudic proposition was at least as important.

Above all things, father was a human being; he was devoted to his people no less than to his faith. He was dedicated to Judaism, but he was equally concerned about Jews. His interest extended to all Jews — to *Klal Yisroel*, and he shared their trials and tribulations.

We, his immediate family, had no cause to feel jealous of his universal interests. His heart was big enough and his interests deep and wide enough to include all. We could not complain of lack of paternal devotion. He loved all of us. Never to my recollection, did he use his paternal prerogative to force his opinion or judgment upon us.

The true test of father's adaptability and tolerance was proven when his youngest daughter married a conservative rabbi, a graduate of what was then known as Schechter's Seminary. Most orthodox Jews at that time frowned upon Conservative Judaism. The fanatics denounced it as utterly un-Jewish. They refused to acknowledge the graduates of the Jewish Theological Seminary as full-fledged rabbis. They deprecated the institution and criticized the graduates. If they could, they would have excommunicated all who professed and followed the philosophy of Conservative Judaism.

Father disagreed with this attitude. He recognized that Conservative Judaism was conserving and not destroying Jewish values. He agreed that there was need of recapturing the imagination, interest and loyalty of the youth who were all but lost to their faith. The changed times, conditions and standards had to be met somehow. The rabbis of the old school, even the truly scholarly type, lacked the approach to the new genera-

(Continued on page 23)

A Scientific Witness Describes the Devotion to Medical Progress in Israel

THE world would receive great benefits if Israel were assured a peaceful existence for the next ten years.

The writer has done extensive traveling and has visited many hospitals and clinics in this country and abroad, but nowhere has he encountered a greater enthusiasm for medical research than that found in the various medical institutions of this small and only recently organized state.

The Israeli doctor has produced a very large flow of publications both in his native Hebrew language and in foreign medical journals. This has attracted international attention, as evidenced by grants obtained from The World Health Organization, The Ford Foundation, The Rockefeller Foundation, The Damon Runyon Cancer Funds, The Haematological Foundation of Chicago and the Humanitarian Trust in Great Britain. Space does not allow to name all the individuals and organizations that have provided funds for that purpose but mention must be made to include the great help received from the Unitarian Service Committee.

One of the greatest examples of thirst for research is told in the story of the Jewish physicians of the Warsaw Ghetto, who carried out studies of the diseases brought on by famine. The work was done by these starving doctors using their starving patients and all of them fully conscious of the fact that they had no chances of remaining alive.

In analyzing this love of research, we find two outstanding factors. The first can be traced to the development of the lives of those who made up the greater part of the population of Palestine until the creation of the State. Most of these colonists came from Central Europe and were brought up in strictly Orthodox Jewish homes. Their formal education began with the *chedar* and its high school counterpart, Yeshiva. The students spent most of their time in the study of the Old Testament, and in receiving this Biblical instruction they learned to take nothing for granted. The Jewish religion, rooted in faith, teaches not to accept blind facts. It trains the mind to delve into the why and wherefore of things.

As early as 100 B.C.E. the famous Rabbi, Hillel, sought to find the explanation of the laws and customs of the

Jewish religion. Thus began the Talmud. For seven centuries thereafter famous Rabbis entered their commentaries upon the various meanings of each printed word and sentence in the Old Testament. One of its greatest students was Moses Maimonides, a physician, who lived in the twelfth century. He contributed much to medical science and research, and as a reward he was appointed physician to the Khedive of Egypt.

In his travels, this writer has met many of these talmudic students who became doctors. They served as internes in institutions. Many of them were connected with the staffs in the capacity of residents or assistants.

It is interesting to note that the tenure of their hospital stay was limitless. It was not unusual to find them occupying these positions for periods lasting ten, twenty years, and even longer. Not only were they hungry for knowledge but in fact suffered hunger in obtaining it. They sacrificed themselves to accomplish an *arbeit*. It was their desire to produce and contribute to medical science some work that would be outstanding, and through that receive advancements in their status. Thus could they meet the numerous existing obstacles and win the approbation of the leaders of medicine and society at large.

The second factor in the zeal for research was the necessity of eradication of

those diseases which the early colonists found in Palestine at the beginning of the century.

The country was infested by malaria, trachoma and tuberculosis. Malnutrition was prevalent, as were diseases which are usually found in subtropical climates, such as relapsing fever, amoebiasis, leishmania, various forms of trichinae and echinococcus and other conditions produced by parasitic worms. Although much work had been done in other lands on these diseases, local research was still necessary.

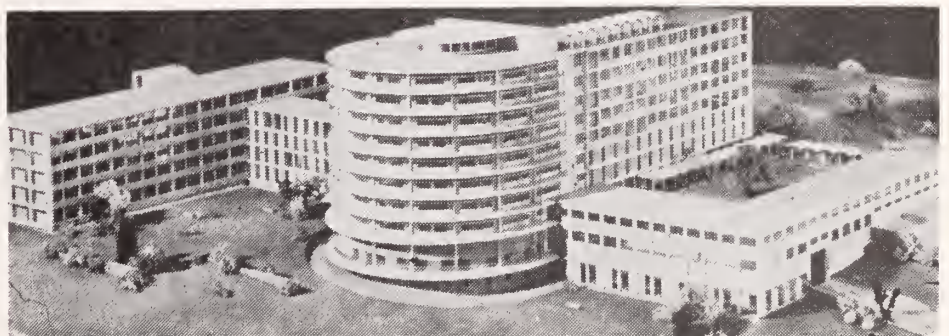
In 1912, the late Nathan Strauss made the first step by contributing funds for the establishment of the Jewish Health Bureau, with departments in Bacteriology, Malaria, Trachoma and Rabies.

During and after the first World War, when colonization rapidly increased, the Hadassah Women Zionist Organization, later known as the Hadassah Medical Organization, inaugurated its work in 1914 with an anti-trachoma campaign and began to lay the foundations for its numerous and varied medical activities.

In 1922, the late Dr. Nathan Ratnoff organized the American Jewish Physicians Committee. In collaboration with Hadassah, program for modern medical education with special facilities for post graduate studies was begun. Subsequently it

RESEARCH FOR HEALTH

By DR. BENJAMIN KOVEN



Model of the Hadassah-Hebrew University Medical Center to be erected in Jerusalem, consisting of a medical school, hospital and nursing school.

was proposed, with the joint cooperation of the Hebrew University, to establish a Medical Center with a Hospital, a Medical Research Institute and a Nursing School. The Hadassah University Medical Center was formally opened on May 9, 1939. One of its most important integral units was the Hebrew University Medical School for Post Graduate Teaching and Research. The Post Graduate Medical School consisted of departments in Parasitology, Bacteriology and Hygiene, Physiology, Pathological Physiology, Hormone Research, Cancer Research, Pathological Anatomy and Experimental Pathology. In the hospital, we find departments in Internal Medicine, Surgery, Pediatrics, Gynecology and Obstetrics, Ophthalmology, Neurology, Dermatology and X-ray. Later departments in Physical Medicine and Orthopedic Surgery were added.

Research work in microbiology, parasitology and biochemistry was given priority as essential to Palestine. At first it was centered largely on specific problems endemic to the country. Subsequently it was extended into all problems of every field of medicine. Members of the staff of the Hadassah University Hospital are free to divide their time and facilities between instruction and research. Special laboratories were added to the hospital for clinical, cardio-vascular and surgical research.

Special research was done to investigate the causes of death in Israel. One out of every four deaths was caused by heart disease. It was revealed that the Europeans of the population were the greater sufferers. Hardly any cases were found among the Oriental immigrants. The same fact held true in regard to other vascular disturbances. It was found that this was due to the life in general of these two classes of people. Tensions, ostracism, competitive spirit and nutritional factors influenced the cardiac prevalence among the Europeans.

The Orientals who have constituted a great part of the recent arrivals brought many new diseases. Many of them presented deformities and disabilities that showed lack of proper medical care in their country of origin. One of the greatest problems confronting the Israeli physicians was the high infant mortality rate of these Orientals. In the older set-

A summer camp in Israel for the rehabilitation of polio sufferers.



tlements or Kibbutzim, the average mortality rate was 16.5 per thousand while in the new immigrant settlements outside of the cities the rate was 82 per thousand. The most deadly disease among these infants was toxic diarrhea. These figures have been greatly reduced by educating the parents and increasing the facilities of the health and welfare stations.

Only the briefest mention can be made here of the special research work done in hormone therapy, isotopes, tuberculosis, nervous and mental diseases. One can readily understand the great number of psychogenic problems prevalent among those who recently reached Israel's shores. Most of them were refugees from their lands of birth or adoption. They left because they were not wanted. A recent epidemic of poliomyelitis (1949-1952) produced the opportunities for study of that disease.

The results of these and other investigations have been the topics of medical papers published in the *Harefuah*, the Hebrew Medical Journal in Israel. Many of these contributions have enriched medical literature in other countries especially in the United States, Great Britain and France.

Next to the scientific spirit, devotion and self-sacrifice of the research worker, a great deal of credit must be given to the Hadassah organization. It has provided a greater part of the financial help towards the maintenance and encouragement of medical research in Israel. Their Fellowship Fund has enabled a number of men from the senior and junior staffs of their hospitals as well as department heads to visit various University Medical Centers outside of Israel and especially in America. Many fellowships have been given to health officers by the Israel government. During their stay abroad, these Fellows entered new fields of medical research which they are now continuing in Israel.

The medical branch of the Histadrut (The Israel Federation of Labor), known as the Kupat Holim, is expending considerable funds in promoting medical research. Their chief function is in clinical medicine as it pertains to their own membership. The latter consists of about 60% of the total population of Israel. Credit must be given to this organization especially because of its activities in maintaining the health of the immigrants. After the government releases these new arrivals from quarantine, the Kupat

Holim provides free medical and surgical care for a period of six months. Because of this organization the infant mortality among the Orientals has been greatly reduced.

The physicians now practicing in Israel have come from various lands, as the rest of the population has. They obtained their medical education in foreign schools and therefore spoke different languages. Hospital records contained notations in Hebrew, English, Russian, Polish and German. In a very short time after their arrival, they learned and accepted the uni-

improvement of medical science and practice in Israel. It will follow along the lines of most well established Academies in other lands. It will contain a large auditorium for medical meetings and conferences, especially in post-graduate instruction. It will encourage and support scientific medical research, and already has been assured of a very large medical library. A pathological museum will be developed and also one for medical history.

The Academy will be the headquarters for the editorial functions of the medical

studies of the medical school, and it was not unusual to find Arab students, especially those from Egypt, working side by side in the research laboratories of the schools and hospitals in Palestine and later in Israel. It is conceded by all nationalities, even those of the neighboring states, that Israel is the Medical Center in the Middle East. Peace in Israel would inspire that country to greater achievements because she has the teachers, the students, the material, and especially the will that spells for greater advancement in medical science.

It must be stressed that research in Israel is not only for its own good but will prove extremely beneficial to the entire medical world.

WEIZMANN NEPHEW

WHEN the late Dr. Chaim Weizmann first came to America in 1921, a meeting, in his honor, was held at Madison Square Garden and one section of the auditorium displayed a banner reading, "Relatives of Dr. Weizmann." The section was entirely devoted to those who claimed some relationship to the man who made the name of the Russian town of Motele, population 400, resound throughout the world.

One of the relatives of Dr. Weizmann, a nephew, Col. Ezer Weizmann of the Israeli Air Force, has now come to the U. S. to speak for Israel bonds. He is the first of the younger Weizmanns whom the American public will presumably get to know. Millions of Americans already know him through the recent Ed Murrow broadcast on which he was one of the Israelis interviewed.

It might have been that a closer relative, the son of Dr. Weizmann, would have stepped into his father's shoes. He, too, was a flyer—one of those few who, as Churchill said, saved so many when England was blitzed. But he lost his life in the saving process.

For some time after the son's death, Dr. Weizmann was inconsolable. This flyer had been the pride of his life. He was a scientist like his father and showed the promise of a career as illustrious as his father's.

Fortunately for the race, the Weizmann clan is prolific. Dr. Chaim Weizmann was one of 15 children, 12 of whom survived infancy.

DAVID SCHWARTZ.



A Medical Aid Station in Israel

versal Hebrew language. This was a great factor in the integration of these various nationals. They were brought together by joining the official medical society, the Israel Medical Association.

One of the greatest problems besetting the practitioner in Israel was the lack of facilities for post-graduate education. There was also a great need for places of assembly and central stations for medical libraries. At a great personal sacrifice, the physicians of Israel have started the construction of a National Academy of Medicine in Jerusalem. Despite their financial plight, they have raised among themselves the tidy sum of 100,000 Israel pounds.

The principal purpose of this Academy is to create a center for all activities that are concerned with the development and

publication, *Harefuab*. This journal is printed in Hebrew, English and French so that it will reach all medical centers throughout the world. The Academy will be constructed in stages because of economic conditions. It hopes for the assistance of colleagues abroad, and invites participation by Jews and non-Jews, the latter also being eligible for membership. It solicits not only the support of the medical world but all world organizations interested in promoting cultural activities.

Until the creation of the State of Israel, its neighbors of the Arab world praised the culture that the Jews brought to the Middle East. The Arab universities not only consulted the Hebrew University, but held it up as a model for them to follow. Young doctors from Beirut took advantage of the post-graduate

THE Talmud in Baba Bathra 21a gives a resume of what is required in the field of juvenile education and on the training of the young, which in some ways may be copied even in modern times. There is no doubt that the schools in Geonic Babylonia were organized on the principles of the Talmudic outline. The schools were located, we know, in the "Beth Ha Kneseth," the Synagogue, or in a special building adjacent to the Synagogue. Therefore the children of the Hebrew School were called the children of the Synagogue.

The Synagogue was always a strong educational inspiration. Here, during the Gaonate, the children were called upon to take part in the activities of the Synagogue and were even required to be present at the solemn and gruesome ceremony of an excommunication. At this ceremony all the lights burned, all the scrolls of the Torah were removed from the ark, a coffin was brought into the Synagogue, the shofar was sounded and when at last the ban was proclaimed the voices of the children resounded in responding to the "Amen." It is reported that one Gaon R. Paltai of Pumbedith, 9th Cent. C.E., suggested an additional punishment to the excommunicant: his children were not to be taught in the Synagogue school. This practice was not generally accepted.

During the various festival occasions, the children participated in all the ceremonies. On Purim, they were even requested to partake of the Purim draught. This is a practical application of what the Talmud says in regard to this festival. "It is the duty of a man to mellow himself with wine on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai." Maimonides in his discussion of the Purim festal dinner, the Seudah, remarks that one must drink wine until he falls asleep in a torpid forgetfulness. However, the German Rabbis say that one may obtain his meritorious reward for observing the religious command of celebrating the Purim "seudah," the religious feast, without resorting to complete inebriation.

On Simchat Torah, the children aided their elders in decorating the Scrolls of the Torah and danced around the Torah, singing praises and extolling it. In Palestine, of course, the ninth day of the Succoth festival was not observed, since all holy days were celebrated only for one

SCHOOL EDUCATION IN TALMUD DAYS

day. The Bible mentions, only, the "Shemini Atzereth," the eighth day. Simchat Torah is the additional festival day of the Diaspora. The name "Simhath Torah" was not known until the ninth century. Furthermore, only in Babylonia was the ninth day celebrated as the day when the reading of the Torah was completed. In Palestine, they had the system of completing the reading of the Torah triennially, once in three years. We follow the Babylonian system of completing the Torah, annually as we do in most of our practices.

The other Jewish festivals were observed with all their solemnity in due season. The child's life was completely steeped in Torah and Jewishness, in religious observances both in time of rejoicing and in time of sadness and mourning.

The central and principal study of the child in the school was the study of the Holy Scripture. From time immemorial, it was customary to commence the study of the Pentateuch (Humash) with the book of Leviticus (Vayikra). They began the Prophets with the book of Samuel, and the Hagiographo (Holy Writings) with the Psalms. It appears that at that age the study of the Talmud was not yet considered a "must" for all children of the school, as it was in later ages in France and Germany or Poland and Lithuania. The average child left the Hebrew School after he acquired a knowledge of the prayers, could read fluently the Hebrew text of the Bible and the prayers and knew the contents of the Scripture. Only the outstanding children continued their studies and dedicated themselves to the study of the Talmud and, perhaps, eventually, entered the great academies of Sura or Pumbedita.

Besides the religious studies, some schools also taught some secular subjects such as arithmetic, and the vernacular, which at that time was Arabic. R. Hai Gaon, one of the greatest and surely the most influential of the Gaonim, states, "It is permitted to teach the children of the Synagogue together with instruction

Ancient Elementary School Methods Surprisingly Similar to Our Own

By DR. ELIAS N. RABINOWITZ

in the Torah, the Arabic script and mathematics, but to do so without the study of the Torah is not proper." He also reports that certain non-Jews wished to enroll their children in the Hebrew schools to study the secular subjects. He did not feel warmly disposed toward such a practice but he believed that it had to be done to maintain friendly social relations with the non-Jewish neighbors. Teachers and schools were found in every town and hamlet, but R. Hai Gaon again remarks that teachers, often, were not great scholars and made errors in their instruction.

Discipline in schools was carried out by the use of the strap. The Talmud tells us that Rab instructed R. Samuel ben Shilath, a teacher of juveniles, "Before a child reaches the age of six do not accept him, but when he reaches that age accept him and stuff him with Torah as one stuffs an ox with fodder." But he told him not to be harsh with a child, but to encourage him to become one of the diligent. This kindness of Rab was not always accepted by the Geonim. R. Natronai Gam of Sura, in the 9th century, rebuked the teachers of the Hebrew School in this fashion: "When a boy refuses to learn, he may deserve a beating but you must differentiate between child and child. The strong healthy boy can withstand a beating and, perhaps, benefit by it. Maybe he will change his mind and determine to learn. Drive it into him strongly if he deserves a lashing. But beware, do not fall upon the small and the weak ones. If you do this, then, you are a cruel tyrant. We warn you once, twice, thrice. If you heed our warning, good. If not, we shall remove you from your post."

The same Natronai was a hard master in his treatment of the members of the community, as the late Prof. Asaf indicates in his book, "Tekufoth Ha-Geonim" (The Age of the Gaonim). The stick and the lash were frequently used to return the sinner to normalcy. "Maketh

Morduth," the beating for rebelliousness, was the order of the day to keep the people within the bounds of the Torah.

Besides the communal schools there were also private schools. Rich parents engaged for their children, both sons and daughters, private teachers. R. Hai Gaon urges the parents to make an effort to provide both boys and girls with good teachers and text books.

As to the number of children in a class, they followed, we presume, the Talmudic system. One teacher taught a class of 25 children. If the class increased to 40 children, an assistant was engaged. If there were 50 children, two teachers were used. Allowance was made, however, for teachers in the higher grades, where only a limited number of children constituted a class.

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Teachers were paid for their tuition monthly, both in private and Synagogue schools. What the fee was, we do not know nor do we know what the teacher's pay was. From ancient days on our ancestors were accustomed to pay for the education of their children. It is said in the Talmud, "The entire sustenance of a man for a year is fixed for him from New Year Day to the Day of Atonement, except for the expenditures for the festivals and for the Sabbath and for the instruction of the children in the Torah. If he spends less he is given less, if he spends more he is given more." Said R. Hai Gaon, "What you give the teacher is really what you give the children, for they benefit by it."

As for the text books used in the Synagogue schools, they were scarce and expensive. Parchment was used and parchment was expensive. A distinction was made between parchment for the Sefer Torah and the parchment for the "Humash." For the Sefer Torah, the finest parchment was used, but, for the Humash, a cheaper grade was required, prepared not in rolls but in flat sheets. Only a few children owned many parchment sheets. Whatever sheets of parchment they had were used for writing the lessons of the week, then, these were erased and replaced with the lessons for the following week. The children were taught the Pentateuchal lesson by the use of a disqualified, defective Torah scroll, from which they copied. The important prayers were also copied and arranged on a parchment roll.

After leaving school the majority of children entered commercial pursuits or learned a trade. Often, the Geonic Responsa mention the necessity of teaching a son a trade, as it is also stated in the Talmud, "A man is under obligation to teach his son a trade." R. Hai Gam emphasized this by saying, "Teach your son a trade so that his livelihood for the morrow is assured." One Gaon, however, presumably R. Sheria Gaon, father of R. Hai Gaon, a distinguished scholar, protests, "There is a decrease in the study of the Torah, in Babylonia," he complained. "All the youth," he said, "turn more and more to some trade and even the sons of the Yeshiva itself and its scholars do the same. We are left few among many. Even, the sons of the Talmud teachers leave us to go out for work and attach themselves to some profitable pursuit or trade."

Concerning the education of the girls, we have less information. We have seen

that R. Hai Gaon advises parents to engage teachers for their daughters as well as for their sons, but only the wealthy or the intellectual parents took advantage of this advice. The education of the daughter was in most instances a domestic affair and in that respect the mother held the special interest. The girls learned to read the Hebrew script in order to take part in the prayers. It appears from many Gaonic Responsa that women attended Synagogue services regularly. The girl could not continue her education for any length of time because of the early marriages customary at that time. Actually, we have no names of distinguished women of that period, as are mentioned in the Talmudic times. The main purpose was to train the girls to be God-fearing, to have good manners and good morals, and to learn to conduct a good household and be devoted to her husband and her children.

ROOM IN THE NEGEV

By NURA LASKY

EILAT, the Negev region of the "Arava Plain, the copper camp at Timma," has almost doubled its population with the recent arrival of several scores of immigrants from North Africa and also many veteran Israelis who have discovered a liking for living in a real pioneering area. Another 100 immigrant families are expected in the Summer. The copper camp has been growing. In November, bulldozers and caterpillars were excavating foundations, now a number of water reservoirs have been completed, huge buildings have sprung up, and more are under construction. There is a new stretch of highway from the camp to Eilat which cuts travel time by one-third and has made it possible for people to live in Eilat and commute to the camp.

The immigrants at Eilat are happy—just plain thankful for what has been given them and the way the authorities worry about them. All of them work, nearly all in the trades they brought along with them. They have been settled in spacious prefabricated bungalows, given furniture and ice chests, and after the day's work they are more than welcome in the town's community centers where

usually there are get-togethers, movies, community sings and—most important—Hebrew lessons, all free.

"I can't believe it all," said a young red-head who works at the copper camp as a mechanic. "My father has a good job, so have my sister and I. We have a good house, and my mother finds house-keeping no more difficult than in Casablanca. What is more, with the three of us earning good and regular wages, we have been able, during the first eight weeks here, to buy more furniture and household things. Now we're saving for a bus ride north, to have a look at our new country."

In another year and a half, the copper plant should be ready and that means hundreds of people will have regular jobs there. Plans call for production of 30 tons of copper a day (10,000 tons a year). Prospecting, not only for copper, but also for felspar (used in the ceramics industry), mica, manganese and other minerals has been continuing, and there has been much talk lately of trying to export some of the beautiful granite in which the area abounds.

INTEREST in the Dead Sea scrolls discovered in 1947 in a cave near the Dead Sea is increasing. The dispute among scholars as to whether these amazing scrolls—which may radically alter the picture of Christian origins—are genuine is beginning to subside. It seems that many world-famed Biblical scholars and archaeologists have now become convinced that the scrolls are authentic.

I saw the scrolls in the office of Israel's Prime Minister in Jerusalem, and they impressed me as being genuine Hebrew documents. They have intrigued me ever since I read some of them in English translation, and they fascinated me after I saw them in the original, in hand-printed Hebrew letters. Their impact on Biblical study throughout the world will definitely be felt as more and more people will learn of their contents and significance. They are considered the writings of the Essenes, a Jewish sect which lived about 200 years before Jesus' time. And the most important thing about them is the fact that they correspond so closely with basic parts of the New Testament that the latter is now thought to be derived from them. Historical parallels have been made between the life and teachings of Jesus and those of a Jewish religious leader of the Qumran community who is believed to have been crucified by a tyrant more than a century before Jesus.

When some of the best preserved scrolls were exhibited at the Library of Congress in Washington, they drew larger crowds than any other single display in the history of the library. This, plus the increasing number of books on the importance of the scrolls, indicates best the growing interest in them in the United States. The Hebrew Union College—Jewish Institute of Religion is now making preparations to sponsor an international scholarly meeting in September 1957 to assess the Dead Sea scrolls after a decade of investigations and study.

So great is interest in the Dead Sea scrolls that the number of books about them is growing with every month. And the most significant thing is that some of these are becoming best sellers. One of them is Edmund Wilson's "The Scrolls from the Dead Sea," a brilliantly written volume which reads like an adventure story, describing in popular fashion the

A New Account of the Sensational Discovery

THE DEAD SEA SCROLLS

By BORIS SMOLAR

origin, discovery and implications of the scrolls. It has had four printings during the last few months, following its appearance in an abridged form in the *New Yorker* magazine. The other is "The Dead Sea Scrolls," by Prof. Miller Burrows, of Yale University, which, in addition to telling the story of the scrolls and their significance, contains translations of the principal scrolls. This volume, planned for average readers of intelligence whose imagination has been fired by the great finds, has seen its fourth edition since November last.

Also interesting is Prof. A. Dupont-Sommer's "The Jewish Sect of Qumran and the Essenes," which analyzes the Dead Sea scrolls and shows how they preceded Christianity and how strongly Christian teachings were influenced by them. Prof. Dupont-Sommer's book has been published in France, England and in this country, and carries photostats of some passages from the scrolls with modern Hebrew transcription.

Then there is also the heavy volume, "Discoveries in the Judean Desert," the work of a team of eminent archaeologists containing texts of fragments of the Dead Sea scrolls. Two new books, published this month by Macmillan, are "The Zadokite Fragments and the Dead Sea Scrolls," by H. H. Rowley, and "The Essenes and the Kabbalah," by Christian D. Ginsburg.

Another work in print now is Prof. Charles T. Fritsch's "The Qumran Community." Having visited the Dead Sea caves and observed the scrolls in Jerusalem, the author presents an intimate account of them and of their importance.

The Dead Sea Scrolls "have no value for Judaism or the history of early Christianity," Dr. Solomon Zeitlin, professor of Rabbinic Literature at Dropsie College, said at a lecture in New York. He asserted that the scrolls are not of great antiquity, but were written in the Middle Ages by "none too literate writers and hence have no value for Judaism or early Christianity."

Dr. Zeitlin based his argument on his study of "the internal evidence" in the scrolls. He pointed out that "the spelling of various Hebrew words and terms which occur in the scrolls did not come into usage among the Jews until the Middle Ages. He also indicated that the scrolls contained references to Jewish laws which were not in vogue during the pre-Christian period but were enacted centuries later.

"If one assigned to Shakespeare the authorship of a newly-found manuscript wherein there were words like 'Fabian,' 'telephone,' 'automobile,' 'New Deal,' and reference was made to laws which were enacted in the Victorian age, would any student of English literature regard the manuscript as that of Shakespeare?" Prof. Zeitlin asked. "Similar reasoning applies to the Dead Sea Scrolls," he said.

Prof. Zeitlin also disputed the importance of the famous "so-called Manual of Discipline" of the Essene sect, and the Commentary on Habakkuk and the Zadokite Fragments in which the expression "Teacher of Righteousness" is held to be significant for anticipating the ministry of Jesus. "Detailed study of these scrolls show that they were written in the Middle Ages by uneducated Jews who either belonged to one of the Karaitic sects or were influenced by one of them," he said.

The consensus among those who cling to the view that the scrolls belong to the pre-Christian period is that they were written by the Essenes. Many Christian scholars who have studied the scrolls maintain that they prove that Christianity was born of the teachings of the Essenes, long before Jesus emerged. They thus deny the origin of Christianity as it has been taught for generations.

The Center Library has a large collection and many rare works . . . you are invited to make use of it.



NEWS OF THE CENTER

Impressive Consecration Service Held on Shavuot

The annual Consecration Service took place in the synagogue on the first day of the Festival of Shavuot, May 16, 1956. An impressive Cantata, "The Tablets of Sapphire," written by Dr. L. I. Newman, revised and rearranged by Rabbi Levinthal and Rabbi Kreitman, was presented by the class. A beautiful collection of songs, fitting to each chapter, was selected by the Rabbi and Mr. Sholom Secunda, our musical director who coached the class. Dr. Kreitman and Rabbi Lewittes deserve special credit for preparing the girls for the whole service. Mrs. Roslyn Campeas is the teacher in charge of the class and Mrs. Elias N. Rabinowitz assisted in the preparation of the service. Cantor Sauler and the Center Choral Group chanted the hymn under Mr. Secunda's leadership and participated in the musical program.

The following was the program:

Procession—Members of Consecration Class, escorted by Dr. Moses Spatt, President of the Brooklyn Jewish Center and Mr. Julius Kushner, Chairman of the Hebrew Education Committee.

The following were the participants: Louise Susan Chinitz, Eileen Kirschner, Anita Lee Polishuk, Lucille Joy Kaplan, Evelyn Gail Berkowitz, Susan Mabel Spevack, Diane Eileen Gismot, Frances Sheila Dolgow, Ronnie Mae Abrams, Susan Joan Rothstein.

The service was concluded by the presentation of certificates and gifts by Rabbi Levinthal and Rabbi Kreitman. Rabbi Israel H. Levinthal conferred the Blessings.

Reserve Your High Holy Days Seats Now

Members of the Center are urged to make their reservations for tickets for the coming High Holy Days with the least possible delay.

Rosh Hashonah services will be held on Wednesday and Thursday evenings, September 5th and 6th, and Thursday and Friday morning, September 6th and 7th. Kol Nidre services will be held on Friday evening, September 14th, and Yom Kippur services on Saturday, September 15th.

The Ritual and Religious Services Committee is now conducting the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holy Days. Seats not ordered will be assigned to other members wishing to worship at the Center.

Members who did not worship at the Center last year and wish to reserve seats for this year's High Holy Days services, are requested to contact the Center office as soon as possible indicating the type of seats they wish to have. All reservations should be made without fail. Members will be given preference in the choice of seats but all seats will be on public sale on and after July 10th.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler, assisted by the Center Choir, under the personal leadership of Mr. Sholom Secunda.

Election of David M. Gold As Executive Director

At its meeting in May the Board of Trustees of the Center elected Mr. David M. Gold to be Executive Director of the Brooklyn Jewish Center. For the past year Mr. Gold has been serving as Executive Secretary, and as of June 1 assumed his new position.

Bat Mitzvah Ceremony

This forthcoming year the Brooklyn Jewish Center will continue the ceremony of Bat Mitzvah for girls, a ceremony that has won wide acceptance in our own congregation and throughout many Synagogues in this land. This ceremony takes place during the Late Friday Evening Services. The Ritual Committee and the Hebrew Education Committee, in conjunction with the Rabbis, have set the following requirements and criteria for the Bat Mitzvah candidates:

1. Age—13 years.
2. A minimum of four years of Hebrew training in a three-day-a-week school or its equivalent.
3. Evidence of willingness to continue her Hebrew and religious education. The Bat Mitzvah candidates will be prepared for the ceremony and the ritual by the teacher in charge of Bat Mitzvah instruction.

It is hoped that through this newly-instituted ceremony, many of the girls of our schools will be stimulated to continue their Hebrew and religious studies and will be brought closer to the Synagogue. Those who wish any further information about the requirements and the preparations should apply to Mrs. Elias N. Rabinowitz, Registrar of the Hebrew School.

To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendations were accepted by the Board of Trustees and went into effect on January 1, 1955:

"Be it resolved that after January 1, 1955, no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956, two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

July - August Gym Schedule

MONDAY AND WEDNESDAY

Men	3 p.m. to 10 p.m.
Women	10 a.m. to 3 p.m.
Boys	3 p.m. to 5 p.m.

TUESDAY

Women	10 a.m. to 10 p.m.
Girls	3 p.m. to 5 p.m.

THURSDAY

Men	5 p.m. to 10 p.m.
Women	10 a.m. to 5 p.m.
Girls	3 p.m. to 5 p.m.

FRIDAY

Men and Boys	1 p.m. to 6 p.m.
Men	10 a.m. to 2 p.m.
Boys	2 p.m. to 5 p.m.

Holiday Schedule in Gym July 4th

The holiday schedule will prevail in the Gym and Baths Department on Wednesday, July 4th and will be open for men from 10:00 A.M. to 2:00 P.M. for boys from 2:00 to 5:00 P.M.

Gym and Baths to be Closed During "Nine Days"

The Gym and Baths Department will be closed during the "Nine Days" beginning Monday, July 9th through Tuesday, July 17th. The department will re-open as usual on Wednesday morning, July 18th at 10:00 A.M. for women.

Sabbath Services

Friday evening Service at 6:00.

Kindling of candles at 8:10 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah' "Pinhas"—Numbers 25.10-30.1.

Haphtorah Readings: Prophets—Jeremiah 1.1-2.3.

Rabbi Levinthal will preach the Sermon.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Minha services at 6:00 p.m.

Late Minha services—7:30 p.m. followed by Maariv.

Daily Services

Morning: 7:00 and 8:00 a.m.

Minha services at 8:15 p.m.

Tisha B'Ab Services

The services on Tisha B'Ab will be held on Monday evening, July 16th at 8:00 o'clock and on Tuesday morning, July 17th at 7:00 o'clock.

Retirement of Daniel Lafiasco

We announce with regret the retirement of Danny Lafiasco, after 34 years of devoted work in the Physical Training Department, and wish him many years of good health to enjoy his retirement in comfort and leisure with his family. Danny has promised to "look in" on us from time to time.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and books to our library from the following:

Mr. and Mrs. Richard Blick in honor of their son's Bar Mitzvah.

Mr. and Mrs. Edward Isaacs in honor of their son's marriage.

Mr. and Mrs. Samuel Feinstein, in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Kotimsky.

Mr. and Mrs. Lawrence Meyer.

Mrs. J. Stulman

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. Leo Shpall of our Hebrew School faculty and Mrs. Shpall on the Bar Mitzvah of their son, Mark, at the Center this Sabbath morning, June 30th.

Applications

For Membership

The following have applied for membership in the Brooklyn Jewish Center:

BERMAN, MRS. MINNIE: Res.: 1730

Carroll St.; *Proposed by* Aaron Berman.

BROWMAN, DR. HERMAN: Married;

Res.: 1540 President St.; Bus.: Dentist;

Proposed by Arthur Safier, Ted Cook.

CENTER, SAM: Married; Res.: 126 East

55th St.; Bus.: Production Manager,

1400 Broadway; *Proposed by* Manuel

Bresnick.

GELLER, JULIUS: Single; Res.: 769

Hopkinson Ave.; Bus.: Auto Wreck-

ing; 8113 Foster Ave.; *Proposed by*

Irving Wooster.

GREISSMAN, STANLEY J.: Single;

Res.: 1837 Sterling Pl.; Bus.: Drafts-

man, 625 W. 51st St.

KATZ, CHARLES: Single; Res.: 1324

Carroll St.; Student; *Proposed by*

Abraham Meltzer, Ronald S. Solloway.

MATTISINKO, NORMAN: Single;

Res.: 181 Rockaway Parkway; Bus.:

Electrical Engineer, 160 Old Country

Rd., Mineola; *Proposed by* Irving

Walter, Morris J. Bloomstein.

MILLER, MRS. MARY: Res.: 1512

Lincoln Pl.

Reinstatement:

SCHANKER, IRVING: Married; Res.:

210 Brighton 15th St.; Bus.: Ribbons,

718 Broadway.

FRANK SCHAEFFER, *Chairman,*

Membership Committee.

Congratulations

Heartiest congratulations and best wishes are extended to:

Dr. and Mrs. Louis A. Berk of 925 Prospect Place on the celebration of their twenty-fifth wedding anniversary on June 30th.

Mr. and Mrs. Harold M. Brown of 187 Sullivan Place on the celebration of their twenty-fifth wedding anniversary on June 27th.

Mr. and Mrs. Philip B. Epstein of 1209 President Street on the occasion of their twenty-fifth wedding anniversary on May 23rd.

Mr. and Mrs. Emanuel Goldsmith of 469 Crown Street on the birth of a daughter, Nancy Sue, to their children Mr. and Mrs. Charles Satuloff on June 4th. Congratulations are also extended to great-grandparents, Mr. and Mrs. Isaac Schrier.

THE HEBREW SCHOOL

IMPRESSIVE graduation exercises were held on Sunday, June 10, in the synagogue of the Brooklyn Jewish Center. Among those who participated in the exercises were Dr. Benjamin Kreitman, Mr. Julius Kushner, chairman of the Hebrew Education Committee, Mrs. Mollie Markowe, president of Sisterhood, and Mrs. Sadie Soloway, president of the Parent-Teachers Association. Rabbi Mordecai H. Lewittes presided. A cantata, "Proclaim Liberty," was presented by the graduates under the direction of Mr. Emil Weinstein, music instructor.

The following students of the High School Department received certificates:

POST-GRADUATE

Joel Fisher	Victor Mutnick
Leonard Marco	Joel Nisselson
Richard Tascandi	

POST BAR-MITZVAH

Herman Hinitz	Leonard Marco
Marshall Huberman	Victor Mutnick
Martin Klein	Joel Nisselson
Arthur Walder	

SENIOR GROUP

Janet Epstein	Deborah Heller
Eita Freilich	Paula Rosenfeld
Linda Shander	

There were 38 graduates of the Hebrew School:

Myra Diane Alexander
 Michael Lawrence Barnett
 Susan Berger
 Jason Herbert Brass
 Marion Brown
 Stephen Eisenberg
 Michael Kenneth Fabricant
 Mildred Feinberg
 Robert Alan Ginsberg
 Leon Mark Glass
 Jerome Gold
 Robert Goldenberg
 Robert M. Goldstein
 Stephen Golub
 Sandra Heller
 Sheila Hershkowitz
 Stuart Kaplan
 Kenneth Kushner
 Barbara Lebowitz
 Alan Howard Levinson
 Robert Eugene Lippman
 Robert Lopatin
 Michael Lubell
 Lois Malkin
 Lawrence Richard Rabiner
 Robert Rabiner
 Michael Ramer

Kenneth B. Robinson
 Barry Roth
 Harvey Sandler
 Lea Wanda Schmerler
 Steven Shirk
 Edward Nelson Smolar
 David Jonah Stern
 Stanley Wolfe
 Harvey I. Wolfman
 Alan Wolsky
 Richard A. Zietz

Twenty-six pupils completed the Pre-Consecration Course:

Ronnie Mac Abrams
 Maita Gail Beyer
 Linda Fran Bluth
 Beverly Frances Brenner
 Sharon Butler
 Ellen Roberta Charney
 Diane Deena Cohen
 Ruth Paula Cohen
 Frances Sheila Dolgow
 Isabel Gallant
 Marilyn Horowitz
 Elaine Huberman
 Judith Carol Klein
 Marilyn Klein
 Barbara Diane Lipsius
 Ann Gloria Mandelker
 Janet Ann Panem
 Alice Paster
 Susan Jane Pasternack
 Marian G. Rosenberg
 Susan Joan Rothstein
 Susan Myra Schoenfeld

Susan Irene Schwartz
 Shirley Siegel
 Edith Sinkman
 Joan Valerie Vogel

Prizes were awarded to the following:
 Zvi and Paya Kushner Memorial Gold Medal — Arthur Walder. Presented by Mr. and Mrs. Julius Kushner.

Post-Graduate Award—Joel Fisher.
 The Abraham Ginsburg Memorial Award—Janet Epstein. Presented by the family of the late Abraham Ginsburg.

The Lucy Greenberg Memorial Award —Dorothy Paula Spinrad. Presented by Mr. and Mrs. Benjamin Z. Levitt.
 The Leonard F. Horowitz Memorial Award—Richard Tascandi. Presented by Dr. and Mrs. Irving Horowitz.
 The Rachmil Medal for Outstanding Achievement — Robert Goldenberg. Presented by Mr. and Mrs. Hyman Rachmil.

P.T.A. Awards—Marion Brown, Sheila Hershkowitz, Robert Rabiner.

Faculty Gifts—Lawrence Rabiner, Lea Schmerler, Richard Zietz.

Honorable Mention—Michael Barnett, Jason Brass, Leon Mark Glass, Kenneth Kushner, David Stern.

Pre-Consecration Class Award — Frances Dolgow.

Honorable Mention — Ronnie Abrams, Ruth Cohen, Isabel Gallant, Susan Rothstein.

Junior Congregation Awards—Barbara Lipsius, Susan Pasternack, Stephen Shirk.

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Sixty-four graduates of the Hebrew School and the Pre-Consecration Course received a Bible and "The Book of Jewish Thoughts" from the Sisterhood.

The teachers of the graduation classes were Mrs. Ganya Spinrad, Mr. Leo Shpall and Mr. Joseph G. Snow.

JUNIOR LEAGUE

WITH collegiate examinations out of the way at last, the Junior League proceeded to the very serious matter of electing its leadership for the summer and for the new season beginning in September. Under the group's by-laws, a new administration is elected in June in order that it may have an early start in shaping its destiny for the year ahead. The summer program serves to provide the experience of running a group of this sort.

The summer program, which was introduced last year, will begin on July 5th. It will consist of roof dances, beach parties, trips, outings and boat rides. In addition, the newly elected executive committee will meet regularly to plan the program for the entire year ahead. It is such careful planning that enabled the Junior League to win first prize as the best all-around Y.P.L. group in the country.

The Junior League is the Center's official teen-age college group. The dues are nominal. Mr. Hyman Brickman, Supervisor of Youth Activities, is personally in charge of the group.

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THE YOUNGER MEMBERSHIP

SUMMER'S here. In the past, this was the signal for semi-hibernation by the Young Folk's League, rooftop socials being held every other week. This year, encouraged by growing membership rolls and higher attendance, we have decided to hold these Wednesday summer night get-togethers every week, commencing June 27th. Dancing under the stars will only continue on a weekly basis if there is a continued fine attendance. The same exclusive door policy that prevails during the fall and winter will be in effect this summer.

The officers of the Young Folks League for this year are as follows:

President—Morris J. Bloomstein.

First Vice-Pres.—Samuel Kestin.

Second Vice-Pres.—Bernice Gross.

Treasurer—Irene Friedstein.

Recording Secy.—Naomi Horowitz.

Corr. Secy.—Miriam Flomenhaft.

Michael J. Rosenfeld, one of our past presidents, was the deserving recipient of a capacity brunch held at the Center on

June 10th. Mike was properly surprised, having received only ten weeks' notice.

"The Flattering Word" was a one-act laugh sensation on June 13th. Our own members were joined by members of Young People's League of the United Synagogue of America. Produced and directed by Arnold Magaliff and Natalie Katzman, Arnie was joined in the acting by such great thespians—meaning paid-up members—as Irene Friedstein, Mildred Stein, Helen Margolis, Morton Pitashnick. A top-notch job was turned in by all. A special vote of thanks to Herb Levine of the Y.M.G. for his good work.

All BJC'ers enjoyed a boat ride up the Hudson on Sunday, June 24th. A fabulous day was spent at Bear Mountain.

Once again, we invite our Young Folk Leaguers to join us at our informal Wednesday night social roof-top gatherings throughout the summer months.

MORRIS J. BLOOMSTEIN,
President.

YOUNG MARRIED GROUP

AS OUR season closes I am glad to say the Young Married Group can look back to a successful year.

Those who attended the "Coronation Cotillion" will not soon forget the entertainment and excellent repast for which we all tip our hats to Herb and Jan Levine. Al and Phyllis Miller coordinated with the Young Folks League on the "Las Vegas Nite," when George and Mimi Joseph—"King and Queen," really made the roulette wheel talk, saying, "Give U.J.A. money now!" A wonderful child psychology film, "Trusting 2's and Terrible 3's," was shown with additional sparkling advice from Al and Helen Rosenthal and Irv and Laura Rubin. Our Dance Class instructions feature "Molly the Jump," with her Latin rhythm. The philosophy on Suburbia presented the moving, decorating, construction, costs and legal involvements in home ownership, thanks to Morty Cowen (decorator), Philip Freedman (attorney) and William Brief (real estate). Then there was the theater party, "Hatful of

Rain." Our innovation was the Young Married Group *Gazette*, a monthly special bulletin by our columnists, Helen Freedman and Phyllis Miller. And naturally, our own Rabbi Kreitman gave valuable aid, advice and help for our group.

Those of you who did not actively participate can now realize that the Young Married Group had a terrific season, and we look forward to a bigger one for your pleasure under the new, capable leadership of our next board of officers.

WILLIAM BRIEF.

Graduation

Henry Epstein, son of Mr. and Mrs. Philip B. Epstein, was graduated from Brooklyn College receiving his Bachelor of Science degree.

Rabbi Levinthal to Preach Concluding Sermon of Season

This Sabbath morning, June 30th, will mark the concluding sermon to be preached at our Sabbath morning services for this season. Rabbi Levinthal will preach on a very important and timely theme.

PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

May I extend my warmest and sincerest thanks to our Officers, Executive Board, and members, who have done so much towards enriching the Sisterhood year. We may well take pride in the many achievements and in the meritorious success of our many functions.

As the summer approaches and we adjourn until the fall, I wish you and your dear families the best of good health and a most relaxing vacation. I know we shall return with renewed vigor and enthusiasm for the coming season's activities.

When we again meet in the fall, may we continue to work together in the same spirit of harmony and co-operation as we have done in the past so that the coming year may even be more successful and meaningful.

MOLLY MARKOWE, President.

"Our Founding Mothers"

The afternoon of May 21st heralded a program distinctly unique in our history. It was a celebration of the 35th Anniversary of Sisterhood's inception. To appropriately mark this occasion we felt it entirely fitting to dedicate this day to those Sisterhood women who were charter members of the Center and to pay our deserved tributes to them. Following the singing of the anthems, a special prayer commemorating Mothers Day was read by Mrs. Samuel Fleischman. In greeting us, Mrs. Markowe, our president, expressed her pleasure at the large attendance and reminded us that as Jewish women we were the "keepers of the faith," in the tradition of high moral values, charity and service. A report of the Golden Age Club followed, with a request for volunteers to help our "Senior Citizens." Mrs. Isador Lowenfeld, chairman of the Nominating Committee, then read the new slate of officers, which was unanimously adopted. Names of these officers and Board members appear elsewhere in this issue.

The meeting was then turned over to Mrs. Abraham Meltzer, one of our Vice-Presidents, who added her tributes to the

wives, mothers and grandmothers of the men who had the vision to build this Center, whose very walls are hallowed with spirituality and sanctity. Mrs. Meltzer said, in part, "We, the officers and members of the present administration, are most grateful to the founders of our Center for a heritage which we shall always cherish and strive to maintain. May we all wear the crown of motherhood with dignity, honor and love, from generation to generation."

Our guests of honor, seated at the long dais table, were asked to rise as Mrs. Markowe bestowed upon each of them a pink carnation corsage in recognition of their many years of splendid service to our Sisterhood. Mrs. Isador Lowenfeld, a former President, and one of the honored guests, acknowledged the tributes accorded them, and declared that if service can be accurately defined, then these "Founding Mothers" were indeed the recipients of more than they had given.

As a fitting climax to a most inspiring program, we were happy to welcome back to our Sisterhood the delightful and talented Ruth Mondschein, who performed excerpts from the Broadway musical, "Pajama Game," and enchanted us all by the gaiety and spontaneity of her presentation.

The decor of the room was carried out in luscious pink, even to the delicious layer cakes and ice cream served at the conclusion of the program. Our honored guests were: The Mesdames Joseph Aaron, Louis Albert, Pauline Diamond, Samuel Fleischman, Irene P. Ginsberg, A. L. Goldman, Gertrude Horowitz, Samuel Horowitz, Samuel Katz, Morris Kramer, Oscar Kurshan, Israel H. Levinthal, Margaret Levy, Max Lovett, Isador Lowenfeld, A. J. Markel, Morris Miller, A. Prince, Samuel Robbins, Lena Rosenman, Samuel Rottenberg, Samuel Stark, Benjamin Stoloff, J. Stulman, Nathan Schwartz, Nathan Sweedler, Sadie Zankel.

Serve-a-Camp Committee

At a luncheon held recently at the Unity Club, our Sisterhood was presented

with a Citation which reads as follows:

"The Women's Division of the National Jewish Welfare Board awards this Citation to the Sisterhood of the Brooklyn Jewish Center in recognition of devoted service to the Armed Forces, and to the patients in the Veterans Administration Hospital."

We are proud indeed of the honor bestowed upon us, and prouder still of the splendid services rendered by our chairman, Mrs. Samuel Seckler, who was also chairman of this luncheon, sponsored by all the Serve-a-Camp groups of Brooklyn.

Cheer Fund

Mrs. Fanny Buchman, Chairman, reports the following contributions made to our Cheer Fund:

Mrs. Alex Bernstein, in memory of her late husband.

Mr. and Mrs. Herman Gaba, in honor of their son Richard's engagement.

Dr. and Mrs. Irving Chinitz, in honor of their daughter Louise's Consecration.

Mrs. Elizabeth Levingson, in honor of her granddaughter's marriage.

Dr. and Mrs. Fred Zimmerman, in honor of their daughter Joan's 16th birthday.

Mr. and Mrs. James J. Jackman, in honor of their son, who won a State Scholarship.

Mrs. Fred Zimmerman, in memory of Mrs. Rose Kabram's sister.

Mesdames R. Bady, S. Epstein, and B. Schaeffer, in honor of the marriage of Mrs. Markowe's daughter, Shella Nan.

Mr. and Mrs. Morris Levine, in honor of Beryl Klinghoffer's consecration.

Mrs. David Halpern, in memory of her late husband.

Kiddush

A kiddush will be given to the Junior Congregation on Saturday, June 30, by Mr. and Mrs. Herman Tascandi in gratitude for Mr. Tascandi's recovery from a recent illness.

Women in the News

Our hearty congratulations are extended to:

Mrs. M. Robert Epstein, former Vice-President of Sisterhood, upon her election as president of the Aviva Group of Hadassah.

Mrs. Darwin Hecht, upon her election as president of the Eastern Parkway Group of Hadassah.

NEW SISTERHOOD OFFICERS

The following women were elected as officers and Executive Board members, for the coming year. They will be formally installed at Sisterhood's opening meeting in the Fall.

MRS. BENJAMIN MARKOWE	<i>President</i>
MRS. ABRAHAM MELTZER	<i>Vice-President</i>
MRS. WILLIAM SAULER	<i>Vice-President</i>
MRS. JOSEPH LEVY, JR.	<i>Treasurer</i>
MRS. HAROLD BROWN	<i>Financial Secretary</i>
MRS. HENRY SANDLER	<i>Recording Secretary</i>
MRS. BERNARD MATTIKOW	<i>Recording Secretary</i>
MRS. FANNIE BUCHMAN	<i>Social Secretary</i>
MRS. BENJAMIN WISNER	<i>Corresponding Secretary</i>

Mrs. Michael Aminoff	Mrs. Morris Greenberg	Mrs. Charles Marks
Mrs. Edward Baker	Mrs. Louis J. Gribetz	Mrs. Rose G. Meislin
Mrs. Harold Berlowitz	Mrs. Darwin Hecht	Mrs. Lawrence Meyer
Mrs. A. David Benjamin	Mrs. Jacob Holtzmann	Mrs. Abr. Michelman
Mrs. Abraham Bernhardt	Mrs. Irving Horowitz	Mrs. Claire Mitrani
Mrs. Maurice Bernhardt	Mrs. Irving S. Horowitz	Mrs. Benj. Moskowitz
Mrs. Harry Blickstein	Mrs. Joseph Horowitz	Mrs. Louis Nelson
Mrs. Henry Brautman	Mrs. James J. Jackman	Mrs. William Rothstein
Mrs. Phillip Brenner	Mrs. Saul Kabram	Mrs. Milton Schiff
Mrs. Michael Bromberg	Mrs. Carl A. Kahn	Mrs. Henry Sandler
Mrs. Irving Chinitz	Mrs. Israel Kaplan	Mrs. Joseph Shakun
Mrs. Jos. Coopersmith	Mrs. Leo Kaufmann	Mrs. Leonard Sonnenberg
Mrs. George Dubrow	Mrs. Mordecai Kimmel	Mrs. Frank Schaeffer
Mrs. Nathan Dvorkin	Mrs. Henry King	Mrs. Hyman Soloway
Mrs. M. Robert Epstein	Mrs. Morton Klinghoffer	Mrs. Milton Spatt
Mrs. Isidor Feit	Mrs. Jos. J. Krinsky	Mrs. Moses Spatt
Mrs. Samuel Eleishman	Mrs. Julius Kushner	Mrs. Jack Sterman
Mrs. Harry Freedman	Mrs. Joseph Lesser	Mrs. Max Taft
Mrs. Nathan Garelik	Mrs. Barnett Levine	Mrs. Bernard Weissberg
Mrs. Ira Gluckstein	Mrs. Morris B. Levine	Mrs. Charles Weitzman
Mrs. Samuel H. Goldberg	Mrs. Benjamin Levitt	Mrs. Benjamin H. Wisner
Mrs. Irving Gottlieb	Mrs. Max Lovett	Mrs. Fred Zimmerman
	Mrs. Mordecai H. Lewittes	Mrs. Abraham H. Zirn
	Mrs. Isador Lowenfeld	

Honorary Presidents

Mrs. Maurice Bernhardt	Mrs. Morton Klinghoffer	Mrs. Isador Lowenfeld
Mrs. Phillip Brenner	Mrs. Max N. Koven	Mrs. Frank Schaeffer
Mrs. Joseph Horowitz		Mrs. Albert A. Weinstein

Honorary Directors

Mrs. George Altman	Mrs. David Halpern	Mrs. Louis J. Roth
Mrs. Alex Bernstein	Mrs. Samuel Katz	Mrs. Samuel Rottenberg
Mrs. Isidor Fine	Mrs. L. J. Levinson	Mrs. Harris Salit
Mrs. Ida Fried	Mrs. Israel H. Levinthal	Mrs. Samuel Stark
Mrs. Irene P. Ginsberg	Mrs. Kalman I. Ostow	Mrs. Isaac Wiener
Mrs. Samuel Greenblatt	Mrs. Hyman Rachmil	Mrs. Louis Zankel

Our thanks and appreciation are extended to Mrs. Isador Lowenfeld, chairman of nominations, and to her committee, for their devoted efforts in preparing the new slate.

Mrs. Morton Klinghoffer, a former Sisterhood president, now a student at Long Island University, who was presented with an award as the "Mother of the Freshman Class" at the University.

United Jewish Appeal

Mrs. Fred Zimmerman, U.J.A. chairman, reports that a most successful luncheon, both financially and socially, was held at our Center on May 24, on behalf of the United Jewish Appeal. Pins were awarded to the following women, comprising the UJA Committee, in recognition of their zealous efforts for this endeavor: Mesdames M. Markowe, M.

Meyer, P. Sonnenberg, A. Weissberg and R. Zimmerman. Our thanks are extended to Mrs. David Farber, hostess of the luncheon.

May we remind those of our members who have not yet paid their pledges to do so this month. We know that in these days of crisis in Israel you will want to record your support of the State of Israel. The only effective manner to do this is to send in your contributions as soon as possible, since the need is urgent.

Junior Congregation Service

A special Sabbath Service conducted by the Junior Congregation was held recently

in honor of Mothers Day. Among other participants in this unique service, the following women took part: Mrs. Herman Soloway, president of the P.T.A.; Mrs. Benjamin Markowe, President of Sisterhood, and Mrs. Julius Kushner, president of the U.P.T.A. The bountiful Kiddush which followed was served under the auspices of the Sisterhood and the P.T.A. This service provided another occasion for us to integrate our efforts with the P.T.A. on behalf of the children of the Hebrew School, and we are grateful for this opportunity.

Mother-Daughter Luncheon

Mother-Daughter Luncheon, Wednesday, October 31. Please mark this date on your calendar and plan to attend.

YOUTH ACTIVITIES

THE crowning event of the past month was the "Night of Stars for Israel," held in our main auditorium on June 12th. It featured a program of Hebrew song and dance, as well as performances by individual talented youngsters. With Mr. Irvin I. Rubin, Chairman of the Youth Activities Committee, serving as master of ceremonies, the program moved quickly and with spirit. The large crowd of parents and Center members that attended enjoyed them a great deal.

The proceeds of the event have already been forwarded to the "Building Spiritual Bridges" project of the United Synagogue Youth—a four-fold enterprise for: (1) The erection of a spiritual and cultural center in Jerusalem, (2) The strengthening of the synagogue in Israel, (3) The interchange of ideas between Israeli and American Jewry, and (4) The sponsorship of youth pilgrimages to Israel.

We look forward to the new season with anticipation because it will feature the introduction of a full-scale program of Hebrew arts. Our club members will be able to participate in Hebrew music and Hebrew dance groups, as well as in a major dramatics project. All this, of course, will be in addition to the usual Saturday night club sessions preceded by gymnasium and pool.

A new midweek group will be organized to accommodate those teenagers who would like to keep Saturday nights free for other commitments. For them we hope to institute a Saturday night lounge program, so that the Center can continue to be their meeting place if they are free.

CONTINUATIONS

AN INSPIRING EXAMPLE *from page 4*

in the far distant and smaller communities of the land. We haven't developed the spirit of sacrifice, especially in behalf of our religious institutions, such as we now note in these other communities.

I must be frank and state that in our own congregation, with the exception of the early years of its existence, we have not seen evidence of such sacrificial support as reported in the above news.

Certainly, there is no need to repeat the story of our Center's achievements in our own community and its influence throughout the land. If this work is to continue and to succeed, we will need a greater devotion on the part of our members. The fact that one pays his membership dues is not enough. We have a

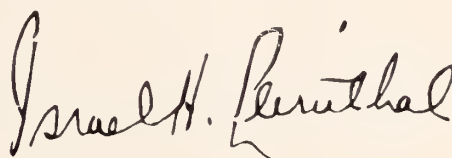
MY FATHER *from page 10*

tion. Father recognized the greater efficacy of leaders who combined a secular with a thorough Jewish education.

Mother's death was a blow to father, although she had been ailing for a number of years. Four years later, father passed away after a brief illness. When father died, the entire community as well as the world of Jewish scholarship shared the family's loss and strangers came seeking mementos of the rabbi they loved as well as respected.

right to expect from every one active allegiance, a personal interest, and above all—when the need appears—for a spirit of munificence which will enable our institution to maintain the great reputation it has so rightfully achieved.

I am hopeful and confident that our Center people will be inspired by the splendid example of our Dallas brethren, and, will show that they too realize that the Synagogue is the major citadel of strength that can preserve our spiritual life in this blessed land of America.



SPINOZA *from page 7*

be drawn from the disposition of present day Orthodox Jewry to honor Albert Einstein by naming the first medical college under Jewish sponsorship after him.

Albert Einstein's views on religion are similar to those of Spinoza. This fact can be ascertained by a perusal of his writings. If this statement is doubted the writer can quote from a letter which he was privileged to receive (Jan. 11, 1940) from Prof. Einstein, following the writer's comments and appraisal of the scientist's avowals which appeared in the *New York Times*. In this letter Einstein

stated, "I agree with your interpretations of my point of view in religious matters . . . It is true that my point of view in respect to that of Spinoza is essentially different from the view of Judaism and Christianity . . ."

Whether the change of attitude on the part of the proponents of Orthodoxy in the United States 300 years after the dismal exhibition of intolerance of Amsterdam Jewry can be accounted for solely through the altered political situation of American Jewry will be debated. Reflection on both events brings to us the realization that Jews have never been and never can be an island unto themselves.

Religious Intimation *from page 3*

I imposed upon it my decree, and established its barrier and doors, and said, 'thus far shall you come and no further, and here shall your proud waves be stayed.' "The stars in the night seen from a mountain top, undimmed by the competing city glare, compel that feeling expressed in the words of the Psalmist: "The heavens are telling of the glory of God, and the sky shows forth the work of His hands." The "impersonal" of the city is replaced by the personal response of nature and of nature's God. Behind the "things" of the world we encounter in nature's setting the Thou of the cosmos and our souls become a part of an eternal dialogue.

Indeed the summer time can be for us the festival of the spirit.

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